Bombay B. Rd Society

The Bombay Guardian.

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WEEKLY REVIEW.

ga Khan, high priest of the Khojahs, om he is venerated as an avatar, has l a new method of training horses. He leathern muzzle on the mouth and s a handkerchief, so that they cannot , and then has them ridden round the ourse. This is to make them long- l. It is of course the occasion of in- suffering to the animal. Have we ue enough in Bombay to call him to t for this barbarity? Does such con- fect a man's position on the race-stand?

contemporary calls for a railway from to Hooblee. The Dharwar grain thus easily be made available for Bom- Yellapoor the highest point to be reach- ve the ghauts is only 1575 feet above a. The line would be about 93 miles gth. An extension of 150 miles would it to Bellary. But the day cannot be when Bellary will be in communica- ith Bombay via Sholapoor. A line Dharwar to Sholapoor would surely

object of the Akola Exhibition, as stated by a contemporary, is to measure the progress of the arts and manufactures in Berar, as well as to afford an opportunity of comparison between the productions of the province and those of Bombay, the Central Provinces, the North-West Provinces, Central India, and the Deccan. The Exhibition is declared to be a decided success. A great deal of energy and taste have been displayed in arranging for the exhibition of the articles. About 1500 persons were present at the opening.

—The Pope held a Consistory, December 20th, and delivered an allocution, in which he dwelt upon 'the demonstrations and offerings of the faithful, and upon the ardour of Catholic writers and speakers, upon the devotion of the Papal volunteers, the fidelity of his subjects, especially of the Romans, upon the army and the most powerful Emperor of that noble and generous France, who taking the danger of Rome into consideration, had sent brave soldiers who had fought at Mentana and Monte Rotondo under illustrious chiefs for the cause of the Holy See.'

It is not very long since the Pope found it impossible to speak of France and its Emperor, with patience. He could not forgive Louis Napoleon the countenance given to Victor Emmanuel. But France is now become 'noble and generous.' Pio Nono has been made once again to feel that he owes his seat to the grace of the French Emperor.

—The *Powla* entreats the clergy of the English Church to eschew the designation of Protestant. It says:

"How simple the death of an Archbishop. Good Philarete after a fervent service in church retires to his little room for rest. But the communion he enjoyed in the church is not withdrawn in the cell. A lay brother goes to summon him to his frugal meal, and finds him already summoned to the company of the blessed departed."

We open the last number of the *Madras Churchman*, and find a similar protest against the word Protestant. The church of England we are told is just as *protestant against Dissent* as *against Romanism*. A little more so, if these gentlemen are correct. But our readers will see that Mr. Ryle takes a different view of the Church of England.

—The Expedition sent to Africa to search for traces of Dr. Livingstone, has returned to England, and a telegram received in Bombay informs us that they are satisfied that the doctor has not been murdered. Unless they have obtained information that we have not yet seen, we cannot share their hopes. Since the evidence of Moussa was fully published, we have had no doubt of the murder of Dr. Livingstone. On the supposition that his testimony was correct, there is nothing at all inexplicable in the circumstance that there should be discrepancies in his statements. He wished of course to obtain credence and may have been biassed by this desire so as to say things that did not altogether harmonize. It is very difficult to conceive that he and his companions would have concocted this story, if there was any possibilty of the return of Dr. Livingstone to expose their mendacity and treachery.

We are requested to state that the annual meeting of the Bombay Auxiliary to the British and Foreign Bible Society is appointed to be held in the Society's Depository, Esplanade, on Tuesday next, the 4th February, at 8 P. M. when a report of its proceedings for the past year will be submitted. The Rev. Dr. Wilson, President of the Society, will occupy the chair. The attendance of the friends of the Society is respectfully invited.

A correspondent wishes us to mention that the *Prabhakur*, referring to a discussion that took place between the Rev. M. Meurin and the Rev. Mr. Galbraith, has erred on two points; first in saying that the discussion related to "the merits of Popery and Luther's Reformation," whereas it related to "the propriety of worshipping images;" and 2ndly, in saying that Mr. Galbraith was helplessly vanquished in his arguments. Our correspondent says that it was M. Meurin who was defeated and who dropped the matter at issue, for the reason that he was unwell. It is not always correct to say that a disputant is defeated when he has not the last word. In almost every discussion the question who has the best of it, will be decided differently by different judges. In a discussion relating to the propriety of using images in Christian worship, the question of history or defeat will be decided by each individual according to his opinion of the relative importance of the Scriptures and of medieval Councils. To say that Mr. Galbraith was helplessly vanquished in his arguments, is to say that arguments drawn from the word of God are of no validity, and that the opinions of certain 'fathers' are of commanding importance.

M. Meurin is we believe, to be consecrated Bishop of Bombay to-morrow. Is this as a reward for his book in which he teaches the Natives of this country that the use of images in worship is not necessarily wrong?

It has often appeared to us that there was some reason to regard the earth as a hollow sphere. We do not mean a sphere with a thick crust. The crust may be a thousand miles thick, or it may be more, or less. The reason for thinking it may be hollow is found in two well known facts: 1, the mean density of our globe is less than 5½ times that of water; 2, the density of its materials increases with their distance from the surface. The rocks that are ten miles deep have to sustain the pressure of all the superincumbent matter; those at the depth of 100 miles have to bear that enormous burden. It is true, that the total pressure is not downward; some of it will be on the sides; nevertheless, it is evident that density must rapidly increase as the centre is approached. Dr. Young has calculated that a block of solid granite, at the centre, would be compressed into half its linear, or one-eighth of its cubical dimensions. It seems therefore to follow from the two facts we have mentioned, that the earth is not solid throughout. A writer in the *Athenæum* thinks we have good grounds for believing that none of the planets are solid. A hollow globe would, so far as we can see, answer all the purposes of a planet like ours. On the supposition that the earth is solid throughout, there seems to be a an immense amount of matter unutilized. If there is a great hollow within the earth, several thousand miles across, it is conceivable that it may be utilized in some way. It might be the abode of some forms of life. But could it have an atmosphere? Not unless there were openings at the poles. Some people have thought there were, and been a good deal laughed at by others. When we know that sicentific men, on good grounds, believe that the planets are hollow spheres, there seems to be a priori nothing ridiculous in the idea, even if it should turn out to be unwarranted.

Paul, in his epistle to the Philippians, says, that at the name of Jesus, every knee is to bow 'of things in heaven, and things in earth and things under the earth.' The Greek has simply adjectives, and should be rendered: "That every knee should bow, of the heavenly, the earthly and the subterranean, and every tongue confess," &c. Is the third expression thrown in merely for the sake of rhetoric? We can hardly think so. And yet we should be reluctant, with our present light, to ground any argument upon it.

ARTICHOKE MUMBAI

The Bombay Guardian.

SATURDAY, FEBRUARY 1, 1868.

THE CLERGY AND THE PRESS.

We find our attention arrested by the following paragraph in the *Bombay Saturday Review*.

"There is a bitter truth underlying a characteristic assertion of Carlyle's with regard to the present influence of the Church upon the people of England, and our increasing experience of its working in this country, whether in Camp or City,—which leads us reluctantly to acknowledge the far-sighted wisdom and the justice of his words:—'The Church is in a danger it knows not of; with its tithes in safety, its functions are becoming more and more superseded. The true Church of England lies in the editors of its newspapers. These preach weekly to the people; these admonish kings, advise peace or war with an authority which only the first Reformers and early Popes possessed; these inflict moral censure, impart moral consolation, and encouragement; these administer diligently the discipline of the Church.' He adds with sarcastic severity not always undeserved; 'It may be said too that in private disposition the new preachers somewhat resemble the mendicant friars of old times; outwardly full of holy zeal, inwardly not without strategem, and hunger for terrestrial things.' *Di nobis meliora!*"

It is beyond question that the newspaper press possesses prodigious influence. It is a mighty power, and is daily becoming more so. Mr. Carlile and the editor of the *Bombay Saturday Review* think that is it influential in the domain which was formerly thought to belong specially to the clergy, and that it has actually attained to a much greater influence than the clergy of the Church of England. Newspapers, we are to understand, are doing more than ministers of the Gospel in the way of determining men's religious beliefs and their moral conduct. We do not regard this as a very extravagant statement. We have some apprehension that it is not very wide of the truth. Some such idea as this was in our mind when we penned the remarks in our last number about the prevalent morality of England, as described in the *Spectator*. Well, responsibility is proportioned to power. Unto whom much is given of them shall much be required. If our daily newspapers are moulding the opinions of men on those vital and momentous points which are treated of in the word of God, surely it becomes them to understand what they are doing, and to realize the fearful responsibility of their position. If, as a consequence of their labors, men are made indifferent to the instructions of the pulpit, it will be well to see to it very carefully that their influence is such as they shall not have occasion to regret in the last day.

We learn from the book of Jeremiah, that there were prophets in his day whom the people of Judea listened to far more willingly than they did to him. Jeremiah had some very severe things to say to men about their sins and the way in which God regarded these. The self complacent men of his day could not bear to hear him predict the overthrow of Jerusalem by a heathen monarch, and the shameful deportation of God's chosen people to a Gentile land. They shut their ears and turned away. They called for prophets who should prophesy unto them smooth things, and tell them how impossible it was that God's elect nation should ever be made the footstool of a heathen monarch. They called for such and they found them.

It is matter of thankfulness that there are among editors some who appear to have a deep sense of their responsibility, and who, well aware that men's opinions even in religious matters are affected by what appears in newspapers and periodicals, seek the wisdom that is from above. They are not disposed to rush in where angels fear to tread. But alas! there is too much reason to believe that the number of such is exceedingly small.

We need not say that we believe the pulpit generally must come in for a certain portion of the blame accruing from their loss of influence. A very great reformation is undoubtedly needed. But our idea of the sort of reformation required is very different from that of the B. S. R. 'Vast and oornate cathedrals,' 'impressive ceremonials,' all that ritualism delights in, has been abundantly tried in Christendom and the fruits speak for themselves. The great fault of the clergy in the opinion of our contemporary, (if we read rightly,) is that they are indifferent to the things just mentioned. The reformation which we would desire to see is one that would be brought about by the ascendency of such truths as are contained in Paul's Epistles to Timothy.

THE MIRAGE OF LIFE.

"The Life and Correspondence of Mr. Thos. Slingsby Duncombe, late M. P. for Finsbury," have lately been published by his son. A review of the work in the *Athenæum*, gives us a very suggestive glimpse of the career of this man of the world. He was the leader of fashion after Beau Brummell, and before the rise of Count D'Orsay. When all is done, such a life as his is very melancholy to look at. He got the prizes for which thousands are struggling, but the prize of 'satisfaction' he never obtained. We hardly know a better illustration of *the mirage of life*, than a sketch of his life affords.

He was born in 1796, the nephew of a peer, was gazetted to the Coldstream Guards when he was fifteen, and a few years later, we are told, 'drank, danced, gambled, hunted with the deepest drinkers, best waltzers, most reckless dicers and hardest riders of the day.' He was allowed £800 a year and managed to live as though he had £8000. He was gay and a wonderful promoter of gayety. For this his company was prized by all the *beau monde*. "Come" writes the Duke of Beaufort, "pray come and *make us gay*.' Every where he was followed by the same entreaty, Dear Tommy, pray come and make us gay. What an idea this gives us of the world. It stretches out its arms passionately for those that will make it gay, save it from ennui, enable it to forget that there is any such thing as accountability.

Duncombe was the 'friend of Kossuth and Garibaldi, the protector of Mazzini and counsellor of the Chartests, maintained close intimacy with Tory peers and was the delight of high-born women,' and was in close friendship and intimate alliance with Louis Napoleon, and Duke Charles of Brunswick, brother of William IV.

His ancestral property he sold for £130,000, devoting the proceeds to the payment of his unmerous creditors. He was in life-long conflict with creditors, and it was thought that he entered the House of Commons in order to protect himself from them.

He was not only a great favorite in the gay world, but he enjoyed a remarkable popularity. The electors of Finsbury persuaded themselves that he was a thorough radical and devoted to their interests, and showed their devotion by electing the ruined gambler at as little cost as possible.

He had two great schemes; one was to get Louis Napoleon out of prison and help him to the throne; the other was to get the Duke of Brunswick restored to his lost dukedom. By means of a confidential agent, Mr. Geo. Th. Smith, he negotiated a treaty between the prisoner at Ham and the Duke, by which each agreed to help the other, if he attained to power first. He was one of those tha devised the plan by which Louis Nap actually made his escape from the F fortress. In December 1846, the Du Brunswick executed a will by which h queathed to G. T. Smith £30,000, and to Slingsby Duncombe, the whole of th mainder of his property,—castle, h lands, jewels, furniture, money, stocks, all his estate in fact, including the here Duchy of Brunswick 'for his own abs use and benefit.'

We quote a paragraph from the *Athe* telling the sequel of the story.

Whilst Thomas Duncombe nursed d hopes of enormous opulence from Duke Ch will, and of bountiful gifts from imperia nificence, his health grew worse, and, wit restlessness and irritability of an extrem ferer, he had a new doctor almost as often new pair of gloves. From Dr. Williams a Moore he went to Halse, who vainly tri galvanic apparatus on a case that defied form of medical art. Dr. Cronin and dry-cu were found of no avail; and then the i —worn by bronchitis, asthma, and indige —had recourse to a female mesmerist Julia de Bouroullec, "who promised a cu failed." In all, he consulted twenty-eight d but none of their prescriptions did the good he would have derived from intelligence of Duke's death, or the realization of his exp from imperial friendship. That he wa to keep himself in the Emperor's memory, and did his best to fan the dying fire of imperial gratitude, we need not tell the readers who remember his speech in defence of the Emperor, spoken at the imminent risk of offending his Finsbury supporters, during the excitement occassioned by the "Conspiracy to Murder Bill." Speaking of the results of this defence of an old friend, the biographer observes: 'We believe that his conduct was not appreciated by Mazzini and his friends. That it did him no dis-service in Finsbury was proved in the election of the following year, when he polled the largest number of votes he had over obtained.' But the consequences would have been very different had Finsbury suspected the peculiar relations that had long subsisted between their member and the master of the French Colonels. For years the broken man of fashion continued to endure the sickness that comes of deferred hope and mortified ambition. His secretary—a very shrewd and no less fortunate, man of the world—won imperial confidence and favours; and whilst playing his cards thus cleverly with Napoleon, so grew in favour with Charles of Brunswick that the member for Finsbury grew suspicious of his agent and confederate. "All," says the biographer, with needful caution, "that the reader can be informed is, that while the clever *employe* was making himself master of the situation at Beaujon, at the Elysee, at the camp, everywhere, a process of ratiocination was passing through the mind of his invalid employer, which resulted in the question, 'If no man can serve two masters, how is it possible to serve three?' This led to the suggestion that there might be a fourth, nearer and dearer to his agent, who would inevitably secure the first consideration." But though Mr. Duncombe had many causes for uneasiness respecting his tenure of the Duke's regard, he would have become an enormously rich man upon his Royal Highness's death had that event occurred suddenly at any time prior to March 1861. In that month, however, the Duke gave Mr. George Thomas Smith written authority to demand from Mr. Duncombe the will which had for more than fourteen years been in his keeping. "I authorize Mr. George Smith to withdraw my testament from the hands of Mr. Thomas Duncombe, in order to frame it according to the laws of France.—Duke

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of Brunswick, Paris, this 18th of March, 1861."
til this demand for the will the member for
sbury had given the Duke no cause of offence;
the withdrawal of the instrument seems to
e terminated the intercourse of the ducal
ney-merchant with "honest Tom Duncombe."
son of this disappointed waiter for a dead
's shoes observes, "thus for Mr. Duncombe
brilliant bubble burst; another will was
btless, prepared to produce an equally dazzling
sion; but he never gave himself the trouble to
ire. Probably his imperial prospects were
lly delusive, for the Emperor seems doomed
isapoint the expectations of his admirers."
he 13th day of the November following his
ender of the will, Thomas Slingsby Duncom-
ied, "after over fourteen years of suffering."

What shall it profit a man if he gain the
le world and lose the pearl of great price?
man had marvellous advantages. He
the friendship of the great, and the ad-
ion of the many; he had rank, wealth,
cal influence, ability; he was the leader
shion; what more did he want? Thou-
ls and tens of thousands are striving in
to obtain a single one of his many ad-
tages. Was he happy? He was gay
the promoter of gayety. Content-
t, peace, true joy, of these he knew no-
g. He was not profited by that large
ion of this world's goods which he obtain-
His life was neither profitable to him-
nor to others. The review of it is most
ening to a thoughtful mind. What an
asis it gives to the words of Scripture:
thing is needful; the fear of the Lord is
eginning of wisdom; happy is the man
findeth wisdom and the man that getteh
rstanding.

OMILIES FOR THE TIMES. XII.

"*And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.*" Gal. IV. 6.

The apostle is speaking of those who have received the adoption; of those who receiving Christ, received power to become the children of God. This is not the only one of his epistles in which he enunciates the doctrine of adoption. To the Roman Christians he says, Ye have received the spirit of adoption, whereby we cry, Abba, Father. The radical idea in adoption is that they who were not children are made to be so. The Greek word, *uiothesia*, means the making to be sons. The word points backward and forward; to a past condition and to a new one; to a condition in which the relation of sonship to the Father existed not; and to a new and never ending one in which it really exists.

The mere ability and disposition to address God as our Father, does not show that He is our Father, for our views of his character and his will may be fundamentally erroneous. Christ has made it evident that many will discover at the last day, to their exceeding great confusion, that the Lord never knew them. Depart from me, I never knew you, will be his language to such. To whom? To those who are acquainted with the divine will as set forth in the Sermon on the Mount, acquainted with the letter of it, but not influenced by it. 'He that heareth these sayings of mine and doeth them not.' Among these sayings is the Lord's Prayer. How many use the language of that prayer without appearing in the least to conceive the purport. Those only who have received the adoption, into whose hearts God hath sent forth the Spirit of his Son, can truly use it. As many as are led by the Spirit of God, they are the children of God.

It must not be thought that the idea of sonship is in the least degree attenuated by the fact that the rank is attained through adoption. It is when he is speaking of Christians as adopted children of God that Paul describes them as joint-heirs with Christ. They are called upon to learn from Christ's relation to the Father what sonship is, that they may know with what they have been invested. 'Now are we the sons of God; and it doth not yet appear what we shall be; but we know that when HE shall appear we shall be like him, for we shall see him as he is.' Christians are predestinated 'to be conformed unto the image of God's dear Son.' 'That the love wherewith thou hast loved me may be in them.'

What a marvellous fountain of blessing there is in this truth. No wonder the Apostle John exclaims, 'Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God.' Called so by God himself; not by men; for 'the world knoweth us not even as it knew HIM not.'

What is that spirit of sonship which enables us to say, Abba, (Father), that is, enables us to say with childlike accent, from the heart, My Father in heaven?

It is a spirit that makes us jealous for the honor of God. A true child is above all solicitous for the honour of its parent, and deeply feels any offence done to that honor. Above all it feels keenly and with profound contrition the offences given by itself to the honor and glory of God. 'Thou only art worthy to receive glory, honor and power.' In the great conflict going on between man and God, the child of God takes sides with his Father. Where men find fault, the child justifies. The sentiments of God as set forth in the Scriptures, on all moral subjects, are denied point blank by men. It is not good, says God, for a man to live to himself. *It is* good, says the world, that men should live to themselves. It is not good that men should live for the present, says God; *it is* good, says men. It is not good for a man to please himself; *it is* good. It is not good for a man to prefer his own interests to those of others; *it is* good. Men should pray always; *by no* means. Walk by faith; *no*, by sight. Deny thyself; deny *not* thyself. Hallow the Sabbath; hallow it *not*. Please God; *no*, man. Thus on a thousand points the conflict of opinion rages between God and man, rages wherever the word of God is carried. Now the child of God justifies his heavenly Father, and is thus placed in opposition to the world. He is zealous for the honor of his heavenly Father, the Father of lights, and exclaims, Let God be true, though every man a liar. And very bitterly does he condemn himself as he calls to mind the multitude of foolish opinions held and practices followed by him, in direct contravention of the divine judgments set forth in the Scriptures.

He is zealous for the glory of God as it shines in the face of Jesus Christ. To Christ he owes every thing. He never would have known God, had not Christ, the image of God, come into the world to reveal him, and died upon the cross for the sins of men. He has an ardent zeal for the Gospel, which makes known the hunger of sinners, and the redemption that God is offering to them. Its words are more precious to him than thousands of gold and silver. He abominates all tampering with his Father's words to convert them into something different from themselves. He hates what his Father hates; he hates sin with a perfect hatred, because it removes men far away from the blissful influences of his Father's house. He hates it in himself; and addresses himself daily, with untiring energy, to the fight of faith, that he may, as soon and as completely as possible be delivered from it.

NOTES FROM AN INTERLEAVED BIBLE.

Psalm XVIII. 13. All these would be mere phenomena to one that is without God in the world; but to the man of faith 'of him, through him and to him are all things.' Having begun with finding God in the word, we can go on, guided by that word, and find him every where.

14. 'Them.' The floods of ungodly men verse 4.

17. In a season of great peril the Psalmist seems to have owed his deliverance to a great storm, disastrous to his enemies. The deliverance is valued not merely for itself, but because it affords a new revelation of God's favor and of his faithfulness.

20-26. This is a language we do not like to use under this dispensation. But its parallel is found in the New Testament. 'If any man have not the Spirit of Christ, he is none of his. He that is in Christ is a new creature.' But the N. T. shows us that it is more profitable for us to dwell upon the righteousness of Christ, by virtue of which we are enabled to become fruitful.

25. 'Merciful.' Forgive us our sins as we forgive those who trespass against us. No man who knows himself will be misled by these verses. A man who is relying on his own righteousness, may be misled; but that simply shows that the word of God does not take away from men the liberty of self-deception. The Christian profits by all Scripture, because he prizes all.

27. 'The afflicted people.' A name given to God's people. His mark is upon them that sigh and that cry for the evil done under the sun.

28. 'My candle.' Of what use is a candle if we cannot get it lighted? Or a lamp without oil? Or the word of God without faith? If the light that is in thee be darkness, how great. There is already the dawn when a man has confidence that God will enlighten him. It is light that has made him sensible of the darkness.

29. 'By thee.' Yet the things mentioned are such as involve a great exercise of man's activity. Men think it the most natural thing in the world to take credit to themselves for such feats.

30. 'Is tried.' Nothing in the world has ever been subjected to such trials as the word of God has. Every successive generation has employed all its skill and all the materials at its command, in the work of testing it. Thousands who have spent their days in mocking at it, have at the last moment striven to clutch it as though it were the only reliable thing in the world.

Epitome of News.

SATURDAY, JANUARY 25, 1868.

—The *Rangoon* with the Engligh Mail of the 3d, arrived last evening. Heads of Intelligence: A martello tower near Cork has been surprised by an armed band of Fenians, and a quantity of arms and ammunition stored in it carried away.

A gunsmith's shop in Cork has been entered in broad daylight. and ransacked.

There has been an alarm at Woolwich of a threatened attack on the arsenal, and 14,000 of the Government servants and the inhabitants of the town have been sworn in as special constables.

A military guard has been stationed ot Osborne House; and at Portsmouth and all the dockyards and garrisons throughout the country stringent precautionary measures against surprise have been taken.

Special constables are being sworn in all over the United Kingdom. In the metropolis 40,000 have been sworn in.

Six more of the Dublin processionists, including Mr. Sullivan editor of the *Nation*, have been committed for trial.

Eleven men have been killed by an accidental explosion at Messrs. Hall's powder-mills at Faversham.

The Victoria Cross hos been conferred on Major W. S. Trevor and Lieut James Dundas, Royal (Bengal) Engineers for gallant conduct at Dewangiri, in Bhootan.

Major-General Balfour is to act as assistant to Sir Henry Storks, the new Comptroller-General of the War Office.

Rev. J. J. Hornby, second master of Winchester College, has been elected head master of Eton College.

The revenue returns for the quarter show a large falling off.

The principal provisions of the French Army Reorganization Bill have been adopted by the Corps Legislatif.

The language of the Emperor and his Ministers continues to be very peaceful, but warlike appeals to the people are being circulated in the provinces in the local official journals.

General Ménabrea is still endeavouring to form a new Ministry.

A new Ministry has been formed in Austria for the countries represented in the Reichsrath.

Enlistments for the Papal army have been forbidden in Austria.

The Dutch States-General are to be dissolved, in consequence of their rejection of the foreign budget.

President Johnson has removed Generals Pope and Ord from their commands, and has appointed Generals Meade and McDowell to succeed them.

The surplus of the Lancashire Cotton Famine Fund, £10,000, is to be spent in aiding Lancashire infirmaries and dispensaries.

—*Overland Mail*: The cotton operatives throughout Lancashire, since the return of prosperity, acting on a spontaneous impulse, have raised a considerable sum of money by a penny subscription among themselves, and this is being expended by them in the production of a magnificent window, which is intended to adorn the Guildhall, in the city of London, in lasting commemoration of their gratitude to the citizens for their spontaneous generosity in the time of their dire distress, and especially to the Mansion-house Committee, who directed and dispensed the public benevolence on the occasion.

An Italian paper states that Vesuvius presented one morning recently a truly magnificent spectacle. The whole of the upper cone, as well as the Atrio del Cavallo and the great furze plateau, was covered with snow. In the gray light of the morning, the burning lava was to be seen ploughing this immense white surface in various directions, whilst a column of smoke rose from the central crater, and ascended to a great height.

The election to the Croatian Diet, just concluded, show a majority of two-thirds in favour of a union with Hungary. The Lower House of the Hungarian diet have passed a bill for the emancipation of the Jews in that kingdom.

We are still told that the French will again garrison Rome. At present they are concentrating on Civita Vecchia, where they have formed three camps under General deFailly, and are being joined by the Bataille division, which occupied Viterbo, but has now evacuated that town.

Railway mail trains now run daily between New York and Cheyenne, in Colorado, at the foot of the Rocky Mountains, a distance of 1,800 miles.

A new work by the late Baron Bunsen, entitled "God in History, or the Progress of Man's Faith in a Moral Order of the World," translated from the German by Susanna Winkworth, is preparing. This work, the last which the author lived to complete, aims at presenting an abstract of the conceptions entertained by the several races of mankind in all ages respecting the divine government of the world.

A correspondent of the *Times* writes:—"The Southern Reconstruction elections have now all been held, excepting in Texas, and the result is that entire section is under negro domination. In Virginia and North Carolina the whites attempted to control matters, but were unsuccessful, being outvoted and beaten; and everywhere else the whites abstained from taking any part in the elections. The consequence of this determination was that in South Carolina, Mississippi, and Arkansas not one-half of the persons on the registry lists voted, and the elections failed in those three States, and will have to be held over again; but there, as everywhere else, the spectacle was seen of the negroes controlling the elections and choosing the officials, and, as would naturally be the case, choosing only such persons for officials as would pander to their desires. The result of these Southern elections has had a remarkable effect upon men of all parties in the North, and is leading to a general desire, even on the part of Republicans, for a change in the Congressional Reconstruction plan, the system now in force being regarded not only as a failure, but as entailing unnecessary miseries upon the country."

"Conversion in high life" is the title of an article in the *Kilkenny Journal*, in which it is stated that within the last few weeks the Countess of Portarlington, Lord Louth, and Lord Granard have embraced the Catholic faith. "The Irish aristocracy," says the writer, "are beginning to follow the lead of their brethren in England."

On December 26, "Brother Stanislaus," whose real name is James Barrett Hughes, and who, though a Roman Catholic, was for some time a monk in the Anglican Monastery established by the Rev. J. L. Lyne ("Brother Ignatius"), made a public recantation of Romanism at St. David's Temporary Church, Islington.

Mr. John Murray will publish next week "Old Deccan Days, or Hindoo Fairy Legends current in Southern India," collected from oral tradition, by M. Frere, and illustrated by C. F. Frere, with an introduction and Notes by Sir Bartle Frere, with coloured illustrations and woodcuts.

Captain Sherard Osborne propounds a new Arctic exploration scheme—one for the discovery of the unknown land supposed to be somewhere in the Arctic seas, beyond the Frozen Ocean.

M. Dolfus Assuet has determined to erect a chalet on the summit of Mont Blanc, and establish therein a meteorological observatory, which will therefore be placed at an altitude of 4,800 metres above the ordinary level of the earth. Two guides, paid and supported by M. Assuet, will spend the summer in this glacial habitation for the purpose of making meteorological observations.

The idea of erecting a statue to Voltaire, started by the *Siècle*, has proved a success. The list of subscribers already amounts to 202,500.

The Pope has issued a decree against the use of profane language in Rome, and the extravagant style of dress adopted by the Roman ladies. He complains that the Romans seem to forget that a church is the house of God, and says that "probably the cause of this evil is to be found in the conduct of the women, who when they go to church dress as if for a theatre or a fashionable promenade." He recommends as a remedy for this state of things that a number of respectable ladies should form themselves into a society with the object of "counteracting, by their example and influence, a luxury which produces the ruin of families, and leads to immorality."

—As suggested by us, the Calcutta Mail for the Bombay weekly Steamer, will close on Monday.

—*Englishman*:—"The Government have ruled that, on the death of a political pensioner of the State, one-third of his allowance shall be retrenched."

Does this mean that he will be allowed two-thirds after his death?

—The Maharajah of Cashmere has given R. 63,000 for the Oriental University.

—The new Cochin light-house was inaugurated Jannary 15th.

MONDAY,—January, 27.

—*Times of India*: "While by railway the distance between Bombay and Nagpore is only 519½ miles, the Government of India telegraph wires stretch over a distance of 1,146 miles in connecting the two station. By employing the G. I. P. Railway telegraph in sending message to Nagpore there is in consequence a clear gain of one rupee on every twenty words forwarded."

—The *Erie* with Railway plant has left for Abyssinia.

—Another of the (alleged) Poona forgers has got off. Rungrao Bugwunt has had his sentence reversed by the High Court.

—At Kumburgee, Belgaum district, Dec. 5th, a woman named Ningee was called to work in the field of Goorshidda, brother of the prisoner Ningya; when the other female labourers left the field after the day's work, Ningee and another female remained behind. She was not afterwards seen alive. On the Monday following Ningya proceeded to Belgaum, and being slightly acquainted with the Rev. E. A. Wareham, informed that minister he wished to make a confession as he had killed a woman and felt sure he would be hanged for it. Mr. Wareham informed the Superintendent of Police who, on Ningya appearing and delivering himself up, proceeded to Kumburgee led by Ningya who, in the presence of Mr. Giersten and the Rev. E. A. Wareham, the police and a jury, pointed out the field in which he admitted he had killed Ningee, and afterwards showed where the body was. He was tried and sentenced to be hung. The High Court have changed the sentenee to transportation for life.

—We learn from the *Bombay Gazette* tha[t] Ship *Southens Queen*, attempting to ente[r] harbour last evening at 8 o'clock, went o[n] prongs, notwithstanding guns and rockets from the Light-house.

—*Bombay Saturday Review*: "A parad[e] vice, a formal visit to cells and hospital, a inspection of the school;—this surely is no sure of a true Pastor's interest in his flock of his duty toward souls committed to his c[are]. If a Chaplain has not made himself the s[ure] *friend*; if the wife and child do not feel a[t] seek his aid and advice in every trouble, and that they are welcome, under all circums[tances] and at all hours at his house; if the habitu[al] fender has not learnt to regard him as one very presence is a help and an encouragemen[t] whose words reach him in tones of sympath[y] fellow-feeling, not of harsh denunciation, o[r] unmeaning rhapsody; we much fear th[at] Church in that Camp has made little pr[ogress] and exercises a very imperceptible influen[ce] the masses so sadly neglected."

—The *Standard*: Is there a Polar basin[?] there a Polar continent? Despite all the dence of the gazetteers, and all the selfsatisf[ied] of the Geographical Society, we are in a[] ignorance upon the point. Within those la[rge] there are still mysteries to be solved, even reports of Captain Long are scientifically a[c]tic. We have sought an open sea and not it; a habitable continent, and have found nameless, tenantless, and repulsive wastes, not even the Laplander could live; where no the reindeer could browse. It is very curi[ous] mark how intense has been the anxiety of pean explorers to arrive at this supposed of land encircling the North Pole, even lo[ng] the idea had been given up that it could e[ver] made available for any human purpose.

—The *Bombay Saturday Review* cronicles which broke out in the Fort at ½ past Saturday evening, and was extinguished M. When is this Saturday paper published same number quotes Mr. Carlyle to the effe[ct] the true Church of England lies in the edi[tors] *its newspapers. Why then should the pa[per]* be published on Sunday?

TUESDAY,—January 28.

—*Bombay Gazette*: "It must be a source of unbounded gratification to all candid Englishmen that Lord Stanley has receded, in the matter of the Alabama claims, from the position taken up by Earl Russell, a position at once untenable and fraught with danger to the peace of the two great Anglo-Saxon nations. The American claim is, that as England permitted her ports to be used as Confederate ship-building yards in breach of the neutrality laws, and as she permitted vessels to be manned sometimes even with English sailors and equipped with English ammunition, and to sail from her ports with the view of destroying the commerce of the Federal States, she should be held responsible for the damage done, by these Southern cruisers. Now, this was a question that might be fairly referred to arbitration, without the honor of England being effected."

—The *Englishman*: Letters from the Gulf of Persia represent the relations between Persia and Turkey as of a somewhat critical nature. It is said that the Turks are stirring up the Kurds and other tribs along the Armenian frontier, to make inroads into the neighbouring Persian districts. The Persians have taken alarm.

—The *Southern Queen* at high water yesterday got off the Prongs, and sailed into the harbour.

—*Times*; St. Thomas, November 30: "Since my last, in which I gave you an account of the dreadful hurricane, we have had the severest shock of earthquake ever experienced in these islands. Several houses fell, and almost every wall building is rent from top to bottom. The sea afterwards rose in its might and came rushing upon the harbour like a whirlwind, where it floated the anchors of the vessels, and carried them like chaff from west to east and from east to west, to and fro until it found its level. In the meantime the wave had rushed over the land, to the distance of about 400ft., and carried away all that came in its way. On receding it left the bottom of the harbour bare for several hundred feet. All this took place on Monday, the 18th, between 3 and 4 o'clock, but up to this day we are every moment alarmed by shocks more or less severe. We all lived for several days on hills in tents, the poor with the rich, and the great with the lowly. There was no distinction, and very

ood behaviour prevailed among all ranks. The eople have all determined to regard Sunday as holy day. There is to be no more work and no ore selling. All intend to go to church, as they l on Sunday last, which was the only real nday that I have ever seen kept since I have ed here."

—A Manifesto, signed by the Dean of Limeric d many others, declares solemnly that the only ans of effectually tranquillizing Ireland is by estoration of her Nationality.

—*Times of India*: "The Diocesan Board of ication announce the opening on the 1st Fe- ary of a Boarding School under the Rev. E. H. Bois in connection with the day school held the Freemasons' Hall, Mazagon. The course study will vary from an elementary education that of the Matriculation Standard of the Uni- rsity of Bombay. The establishment of this Ins- ution will supply a want that has long been in Bombay, and parents who avail themselves advantages offered may rely on their child- ceiving a sound, moral, and secular educa-

s of *India*: On Sunday afternoon about k there was a rising of the prisoners n Tannah Gaol, which was however uelled, but not before two prisoners had and two (one mortally) wounded. It at when all the guards at the main n the guard room, with the exception was patrolling up and down near the prisoners came up behind him, and pinioned his arms the other wrested his om him together with his belt and am- nition pouch. The prisoner who had obtained session of the musket then proceeded to the rd-room, where the guards would appear to been lying asleep, and helped himself to a ple of the muskets from the piled arms. The prisoners who by this time had been joined by two or three others, then went down to the gate but the porter seeing what had happened imme- diately secured it. On this they returned, and commenced firing into the guard room. This of course speedily aroused the sleeping guard, who turned out and returned the fire, killing one man *in the gateway instantaneously*, and mortally wounding a second, while a third who was in pos- session of a musket received a bullet in his side as he was running towards the Transport ward with the intention of liberating the thirty-five men there confined, and which would if accomplished have led to the most serious consequences, it being the ward in which stone-breaking is carried on by the convicts. But this was prevented by the prompt action of the warder. Seeing what had taken place, he secured the entrance to the ward- room, and immediately ordered the convicts to their cells—an order which they immediately obeyed. The prisoner who was shot, fell dead as he reached the gate, having run about 100 yards af- ter receiving the bullet in his side.

WEDNESDAY,—JANUARY, 29.

—*Friend of India*: "The Warrant Officers of the Indian Army will be gratified by the General Order which improves their position. In a short time similar justice will be done to the Subordinate Medical Department. Thus, thanks chiefly to Sir John Lawrence, there will not be an individual in the Indian Army, from the private upwards, whose prospects will not have been materially advanced within the last three years."

The expenses of living have 'improved' too and in a higher proportion, we fear.

—The same: "Balkh and Khoten have been peaceably vacated by Shere Ali and have been oc- cupied by Sirdar Abdool Ruhman-Shere Ali has retired to Herat, which is the only province of Dost Mahomed's territory that he now holds. Practically this seems to reduce the number of rivals for power in Cabul to two—Azim Khan, the *de facto* Ameer, and his nephew, Abdul Ruh- man. If the former will guarantee the latter as his successor, and Shere Ali be left alone in Herat, there may be peace in Affghanistan for the first time in five years."

—*Examiner*: "The progression of the rail- way system of Great Britain has been as follows: On the 1st of January, 1843, 1,857 miles were open for traffic; at the same date in 1849 they had increased to 5,007 miles; on the 1st January, 1855, they were 8,054 miles; eight years after- wards, that is, on the 1st of January, 1863, 11551, that day twelve months they were 12,322, on the 1st of January, 1866, they were 13,289.

"The latest statistics show that there are about 53,000 miles of railway in Europe. The following were the lengths open in different countries at the commencement of the present year: The United Kingdom, 13,882; France, 8,989; Prussia, 5,483; the Austrian dominions, including the non-German provinces of Austria, 4,001; Bavaria 5,208; Saxony, 1,587; Belgium, 1,910; Italy, 3,640; Spain, 3,216; Russia, 2,893; North and South America, 37,886 (of these 32,896 belong to the United States, and about 16,000 miles are in course of construction there); India, 4,070; Australia, 669. Railways are completed for open- ing all over the world at the rate of about 10,000 miles per annum; thirty-five miles for each work- ing day throughout the year."

From this it appears that at the beginning of 1866 there were 96,000 miles of railway completed of which more than one-third was in the United States.

—*Times of India*; telegram, Scunderabad, 28th: "Yesterday the life of Salar Jung was attempted while on his way to a durbar of H. H. the Nizam. The Minister escaped uninjured, but one of the sowars in attendance on him was killed."

—The *Athenæum*:—"An International Mari- time Exhibiton, on a very extensive scale, will be held in Havre next year. It will be under the patronage of the Emperor of the French, and will be opened from the 1st of June to the 31st of October. The exhibition will comprise forty- three classes; twentythree of which will be devot- ed to shipping, ten to various articles of com- merce, five to fishing vessels and appliances, one to pisciculture, and four to supplementary mis- cellaneous objects. There will also be a salt-water aquarium on a vast scale.

Some of our *dingies* and *hodies* should go.

—Capt. F. M. Ellis is charged with bigamy by the first Mrs. Ellis. The case is undergoing exami- nation before Mr. Showell the Magistrate.

—*Daily Telegraph*; Vienna, Dec. 19: "Just a month ago the following paragragh, extracted from the ultra-Czech journal, *Nasodri Listz*, went the round of the Viennese papers: 'The I. R. Tele- graph Official, Zohrer, in Bodenbach, is stated to have received the news, through the Bank of Eng- land, that a Brazilian landowner, his relative, has left him the sum of 1,870,000 silver dollars. Short- ly afterwards, the Dresden Discount Bank offered to pay Herr Zohrer the entire amount in cash, against sufficient guarantee. The fortunate in- heritor accepted, however, only 3,000 dollars from the Dresden Bank, resigned his Government post, and his staying for the present in Prague, whence he will shortly travel to England in order to take heritage."

Zohrer reached Vienna with his family, and there, in a hotel, at dead of night, with a six- barreled revolver, murdered his wife and children and killed himself. Either his head was turned by his supposed good fortune, or the telegram was a fiction devised by others as a hoax, or by himself as a means of swindling.

THURSDAY,—JANUARY, 30.

—An earthquake has occurred in Formosa. Much damage done at Keelung, but no ships lost.

—*Madras Times*: "We deeply regret to an- nounce the death last night at half past 11, at his residence in the Catholic Cathedral House Ar- menian Street, of the Right Reverend Doc- tor John Fennelly, Bishop of Castoria and Vicar Apostolic of Ma ras. The Right Reverend gen- tleman had been ill but for to or three days previ- ously, and nothing serious was apprehended till yesterday, when it was discovered that the deceas- ed was suffering under an attack of bronchitis rapidly terminating in inflammation of the bowels."

—*Bombay Gazette*: "It has been notified in En- gland by the Postmaster-General that there will be four mails a month to Bombay till the new weekly mail contract begins. There was to be a mail from London to Bombay on the 10th of January."

—The Same; Akola: "When the Exhibition was first projected it was expected to be a compara- tively "chota" affair, but as the time approached for openiing, it became evident that a very large number of Exhibitors would "assist" at the Show. Heavy importations of goods were received from Europe, principally from London, Manchester, Rochdale, Oldham, Sheffield, Ipswich and Glas- gow. India, too, responded to the call for con- tributions. The Berars, Central Provinces, Calcutta, Bengal, Bombay. Madras, Benares, Agra Allahabad and Sind vied with each other in pour- ing in their different tributes, and even now there is reason to believe that more *is en route*. The Exhibition proper is full to overflowing, and a separate building is set apart exclusively for the cotton department, under the supervision of Mr. Rivett-Carnac."

FRIDAY,—JANUARY, 31.

—*Times of India*: "We hear from the best authority that proceedings are about to be insti- tuted by shareholders in England against the late Directors of the Commercial Bank Corporat- ion of India and the East, to recover losses sus- tained by the conduct of the Directors and the general mismanagement of the Bank."

—Same: "For nearly two years past the fatal delusion that 'cotton must rise' has dogged the steps of the exporters of this city, and done more mischief than the share mania itself."

—The *Iola* with coals from Shields, foundered at sea. The crew were picked up by the *Moonbeam* and brought to Bombay. They speak highly of the kind treatment they received on board the *Moonbeam*.

—Deaths last week, 331.

—*Pioneer*: "A Telegram from Lahore informs us, that Mr. and Mrs. Walshe, of Delhi, were both convicted of perjury on Thursday last. The jury, however, were not unanimous in their finding, but a majority of nine pronounced the prisoners guilty. Mr. Walshe was sentenced to eighteen months' rigorous imprisonment, and his wife to twelve."

—*Times*; Naples, December 28th: "On the 7th instant the eruption of Vesuvius consisted of ashes, but these ceasing were succeeded by smoke on the 8th, and on the 9th a new and lofty cone was formed, which sent forth stones. No fewer than 13 streams of lava issued at the same time from various orifices on the summit, some of which, falling over precipices, presented the glorious appearance of so many cascades on fire. This was particularly the case towards the Atrio del Cavallo, and in the direction of Sarno; but seen from a distance those streams seemed to blend together, and to bathe the whole of the great cone. On the 10th inst. the lava ceased to flow, and instead of it huge stones were shot forth, which it would appear cost the mountain greater labour, for as its vitals were thus rent in pieces and thrown out, the earthquakes were most alarming, while the thunders were heard at least 20 miles distant. Of course, in Naples they were very distinct, and coming upon the ear in the dead of the night awakened, if not apprehension, at least a sentiment of awe. In the immediate neighbourhood of the mountain great alarm was created—some families fled from Portici and Resina—a considerable portion of the population did the same in Torre del Greco; while hundreds of cases of coral were despatched for safety to Naples or Castellamare or Sorrento. Torre del Greco, as you know, is the great depot of the unwrought coral; from that port sail out in the spring I know not how many barks for this dan- gerous and demoralizing fishery. Coral, there- fore, is the wealth of this very wealthy place, and every effort was made to save it. On the 11th these alarming shocks continued all day, fright- ening the people out of their wits, and it was not until Professor Palmieri, Director of the Vesuvius Observatory, visited the place and made some investigations that the people were tranquil- lized. For the three or four following days lava again gushed forth; one stream running down in the direction of the city which has already suffer- ed so much, and which stands on at least five other cities, all swallowed up by earthquakes or covered over with rivers of lava."

Cozzoloni thinks "That the eruption has not reached its climax, and that before all is over we shall have some great outburst. The instruments if they are quiet one day, renew their activity another, and he never goes up the grand cone, he says, without fear, 'for the whole mountain rises beneath my feet or oscillates from side to side.'

—*Bombay Gazette*; Cabul, Jan. 10: "The Shah of Bokhara has been requested by the Russians to be allowed to build a cantonment at Gool Bagh, near Bokhara. The king hesitates a great deal to permit them to do so. Their cantonment at Samarkand, which is the seven *kosses* distant from the city on the north, has been duly completed, and the completion of the grand work was cele- brated with great festivities, in which both the natives and the Russians took part. The number of troops in the Russian fort at Samarkand is 20,000 men strong, while about 10,000 of their troops are dispersed in different posts between that city and Khojund. It is very difficult for the Russians to get their commissariat supply from their newly conquered territory, and therefore they undergo great expense in sending for them

from their comparatively distant possessions as Orenburg, Khojund, &c. The Russian cantonment at Charjoo on the banks of the River Amoo is in the course of progress."

—Same: "A Cokeman named Babajee Shoba was run over by an engine at Byculla running shed on the morning of the 27th instant, and killed on the spot. It appears that the line in front of an engine in motion, and was knocked down."

Here is another life that world have been saved by such a device as we recommended last week.

—The *Standard*; New York, Dec. 17: "Yesterday morning, at two o'clock a fire broke out in the basement of a six-story building situated in Second Avenue, and occpied by 150 persons. The smoke from the fire spread upwards, filling all the halls and rooms; before it fled the panic-stricken tenants, just as they sprang from their beds. Collecting in an upper room, they essayed to escape by a ladder reaching to the scuttle, or ventilator, in the roof; but the rotten bridge broke beneath the weight of the first man who stepped upon it. Then ensued a frightful scene. People ran screaming to the windows, and precipitated themselves into the street. Fifteen to twenty persons jumped from the windows; some were dangerously injured—others escaped with slight bruises; but all would have been killed, probably, but for the existence of the immense banks of snow in the street, which broke the fall of the frenzied tenants. Thirty persons sank down in the upper rooms; of these twenty-three rescued through the scuttle by the police. Some of the inmates of the house escaped by the gutter pipes. Others were taken from the windows with help of ladders. After it became possible to explore the house, seven dead bodies were found in the upper room.

TELEGRAPHIC NEWS.

LONDON Jan. 16*th*.—The *Times* publishes a long letter from Sir Authur Cotton, animadverting on the conduct of Government towards the East India Irrigation Company, and attributes it to the traditional jealousy of Government towards a private enterprise.

The *Times* recommends the Company to make fresh efforts to rise the necessary capital, and to wash its hands of Government.

Three regiments have been ordered to Ireland.

17*th*.—The *Times* says that Persia has joined the Prusian and Russian Governments in establishing a double wire telegraph line from the Norderney terminus of the Reuter's Telegram Company's cable, to India, to be reserved exclusively for Indo-European messages. The completion of the scheme is promised this year.

19*th*.—Sir Charles Trevelyan has written a letter against intervention in Afghanistan, to which he is opposed on political, commercial, and military grounds. Any invader of Afghanistan, would, he says, unite parties against him. He further declares that Afghanistan is eager for commerce, and advocates opening up railway communication with that country, a strict respect for its independence, and an abandonment of the plan for the consolidation of the country under one monarchy.

The expedition which set out in search of Dr. Livingstone has returned to Plymouth, satisfied that the doctor has not been murdered.

The *Times* publishes an article denying the warlike intentions of Russia, and declares that she has neither men nor money to spare for such a purpose.

Some important Fenian arrests have been made, including the editor of the *Irishman* newspaper, and the man who fired the gunpowder at the Clerkenwell prison. George Fraouston has been arrested at Queenstown.

OBITUARY.—Capt Macnaghten; A. S. Findlay; and Andrew Robertson.

21*st*.—The *Times* approves of the recommendations of the Indian Furlough Committee.

The Italian budget for 1867 shows a deficit of two hundred and forty millions. A grinding tax is to be imposed on all cereals, and a general tax on incomes. Reform in the collection of the taxes is also to be introduced.

22*nd*.—The latest telegraphic advices from America state that congress has passed the Bill transferring from President Johnson to General Grant the power of appointment and removal under the Reconstruction Act.

The French frigate *Minerve* has been ordered to proceed to the Red Sea.

Train released. (This is probably intended for Mr. G. F. Train, and is very likely the party referred to in the telegram of the 21st as having been arrested at Queenstown.)

The Bombay Mail of Dec. 29th, was delivered in London, Jan. 20th.

25*th*.—At a banquet to the Cabinet, at Bristol' Sir John Pakington said that the Army was now on its trial in Abyssinia, and that it was imperative on the part of Government to maintain the national defences unimpaired, by a judicious economical adminstration. He also said that it was the duty of the Government to endeavour to keep peace with other nations.

Lord Stanley hoped that Reform would be followed by extensive educational schemes. That Fenianism was only a temporary evil, and that England was never more willing than now to meet the just wishes of the Irish people; but that she would never consent to the dismemberment of Ireland.

The papers affirm the peaceful character of the Russian policy.

Miscellany.

The call for sixty-one new missionaries, for the coming year by the Prudential Committee of the American Board, simply represents the pressing necessities of the foreign field in order to the healthful enlargement of the work in those lands; not so much to occupy new regions, as to strengthen positions in those now occupied, and to enter adjacent fields already explored and open to our efforts. While we stand pledged, by the recent action of the Board at Buffalo, to undertake the evangelization of China, and ask for twenty men to go there, out of the sixty-one, it is with no intention to give up or to contract the work at other points. Certain districts in India, Western Asia, and Africa, have by common consent been left to us. These we hope still to hold and to win for Christ, if it please him, but it is believed that the forty men asked for these different fields may be sufficient for the proper carrying forward of the work in them. The missionary force at these several points will still need to be kept up to the number which will then be reached by such reinforcements, from time to time, as may be necessary to take the places of those who may be providentially removed by sickness of death.

India is politically and commercially connected with England. There is every reason, social, commercial, political, and geographical, as well as religious, why that country, with the exception of those districts we already occupy, should be left to the efforts of English Christians. But there are reasons which seem to mark China as more especially our field. Our work in Western Asia is already well advanced, and needs but steady support; and Africa seems, in the providence of God, to be kept in reserve for the Christian freedmen of this country. In the Pacific, south of the equator, are found various English societies; while to the north, the work of evangelization has been in great measure completed in the Hawaiian Island, and its further progress in Micronesia may be left mainly to the Hawaiian churches. The great field left for us is therefore China.

We ask for twenty men this year, for that field. If these can be secured, we may need fifty for the next year, a hundred the year after, and so on till we have taken possession of this great empire in the name of the Lord of Hosts.

Such plans call for earnest work,—for faith, prayer, sacrifice for Christ. They look to a fit thank-offering from the Christian churches of these United States for the wonderful successes of the last few years, and the unexampled spiritual blessings we enjoy as a people. Shall this thank-offering of men and means be rendered?—*Missionary Herald.*

—Dr. Perkins writes from Ooroomiah:

"The Shah of Persia has gone to the distant province of Khorasan, professedly on a pilgrimage to the Sacred Shrine of Emâm Reeza, in the city of Meshed, but not improbably to learn something of the movements of the Russians, in the remote regions of Samaracand and Bokhara, which have fallen into their hands.

"The Shah, who is rather a fast young man, had purposed to follow all the world to the Paris exhibition, but the Mooliabs decided against it, and urged upon him the more conservative direction which he has taken. With ten thousand Persians temporarily residing at Constantinople, and often visiting their homes, European civilization must make its way into this country, however much opposed by the Mohammedan priesthood. This influence is already strongly felt at the great commercial centres throughout the country.—*Ide*

The *Church Journal* (New York) for October 1867, in an article lauding Bishop Staley's "R formed' Catholic" mission, makes the follow *charitable* and *courteous* statement respecting mission of the American Board: "The Puri missionary work which began in the Sandw Islands about forty-five years ago, became l ago so rotten as to disgust the ruling powers the nation."

The *American Church Missionary Register*, gan of the (evangelical) 'American Church sionary Society,' for November, has the follo "A friend, writing from Honolulu, gives the lowing item of news about a new school conne with Bishop Staley's mission: 'In the chapel o new school of the Sisters of Mercy, there is altar covered with cloth of gold, trimmed costly lace. In the centre of the altar is a re ving case or casket, with a crucifix. On side of the altar are two altar-lights, and o side of these a candelabra with seven br In front is a suspended lamp usually b Incense vessels are hanging by the altar is also at hand a spoon for the incense.' this; The Protestant Hawaiian chu contributed during the past year, for gious uses $ 27,238,23, which is doing for 'heathen people, with only a thin f tianity drawn over them.' During th years, $ 314,048 have been contribut the population is decreasing, the total tions is increasing,"

The same article in the *Church Jo* which the quotation above was taken a near connection with that sentence, furnishe illustration of the *rottenness* of the "Puritan sionary work," in the following among other s ments respecting the Queen, who, in all he cation and culture, is a fruit of that work: doubt, many amongst us look upon her as a sort of partially converted heathen, a sort of barbarian with whom it would be impossible for us to have any intimate communication. Whereas the truth is, she is a refined, cultivated, educated, and intelligent lady. So high is the culture of her mind, that the Archbishop of Canterbury stated publicly, *in an address last summer, that, 'she was better* informed in English literature and English history than most English ladies.'"—*Idem.*

COMPARISON BETWEEN NATIVE AND EUROPEAN WOMEN.

The drawing of comparisons is delicate business It is easy to make mistakes, and to draw false inferences, unless one has full acquaintance with th objects compared, or has made patient and careful investigation of facts. It would seem from a recent article in the *Arunodaya*, that the writer had attempted a comparison while knowing nothing about European women. It would be expected that at least he would have a good knowledge of his own country women, but this even does not appear in his article. He gives his readers to understand that what he says of native women and of Europeans is true in general. But in fact it would be difficult to find one woman in a hundred to correspond with his representation; and very few Europeans can be found like the specimen he presents. It is by no means proper to take the example of a chaste, excellent wife as the rule among the Hindoo women, and at the same time that of a low-lived wicked woman, painted according to fancy, as the rule among Europeans.

We do not say that there are no excellent women among the natives; nor that there are no wicked creatures among the Europeans. There are many in both classes. But we should see which class is the most numerous in the two cases.

Notice that our women are not educated, there are no arrangements for their instruction. The shastras say that women are inferior to men, that they cannot be trusted. The sentiment of the community at present is the same. Hence it comes about that our women are ignorant, foolish, and too often act like the brutes. They are quarrelsome; many are constantly in trouble with their husbands. Some play truant and then feel the weight of the husband's hand. Some turn the tables and beat their husbands. They change from one husband to another. The case is not rare that they poison

their husbands. Not all are of this character, but [illegible]y are too frequent. It is true that there are more [illegible]amples of virtuous women in the higher classes, [illegible]d it is of these perhaps that the *Arunodaya* [illegible]aks. But these conduct themselves properly [illegible]ough fear of loss of reputation, or of bringing [illegible]grace upon their relations. Few there are, who [illegible] conscientious and God-fearing, and truth-dis[illegible]ning. Such being the case what propriety is [illegible]re in contending that all the women of our [illegible]ntry are of excellent character?

From what the *Arunodaya* says of European [illegible]nen it is manifest that he has never become ac[illegible]inted with them. His whole description is [illegible]rue. He has never seen them for himself. He [illegible] taken no pains to inform himself by reading, in [illegible]ard to them. His (*mis*) understanding must [illegible]e come from the accounts of persons who, through [illegible]red, simply revile and abuse Europeans. As [illegible] women of our country were accustomed to do [illegible]ncient times, and even to a greater extent, these [illegible]gle freely in the assemblies of the men. They [illegible] and drink and talk with them. But it is not [illegible]e that they play with them, that they become [illegible]xicated with strong drink, and that they pay [illegible]ttention to what their husbands may say. Some [illegible]m never touch that which intoxicates. Some [illegible] at meal times only that which does not in[illegible]te, though called *dâroo*.

[illegible]e writer of this has made the acquaintance of [illegible]y gentlemen and ladies. He can thus state [illegible] his own observation that these ladies are wise, [illegible]tle, God-fearing, thoughtful and virtuous. [illegible]ey are not only fond of their husbands, but their [illegible]ole soul seems bound up in them. They seek his advantage. They manage family affairs with care and featly. They are economical. They expend money only as it may be necessary. They arrange for food and clothes according to the rank of their husbands, but not without his consent, or by their own wilfulness. They do not plunge their husbands or other friends into immoderate expense to procure ornaments, on occasions of weddings and the like, as do many in our country.

In England, and in other countries, women do the work of the house. They not only sew, but sweep, wash, cook, and do all other household work. Some ladies have tried to do this in this land; but they have soon learned that their strength was not sufficient in this hot climate. But they have been busily employed in teaching children, and in other work such as their strength is equal to. When their work is done they do not sit retailing scandal like our countrywomen, but read the papers or some interesting or instructive book. Some have been so pious and God-fearing, that they have brought their wicked husbands to walk in the true way, by means of their correct and godly conversation; thus making good use of the respect paid to them. And this is a proper result of the education they receive. What then becomes of the abusive language of the *Arunodaya*? How many examples can be shown of the kind he has pictured? Not to say that there are none such, can he find even four or five in a hundred? Is it proper for a man of understanding to characterize a whole class from its worst cases?

There is an immense difference between European women and those of this country. The latter have not a thousandth part of the learning of the other. It follows as a matter of course that many of their customs must be better than those of our countrywomen. Our women are without education. It is not strange then that the condition of European women is better than of ours. Were it now so we should say that there is no advantage in education. —*Dnyanodaya*-

PRESENT DUTY OF THE EVANGELICAL BODY OF THE CHURCH OF ENGLAND.

(From a discourse delivered before the Church Association, by the Rev. J. C. Ryle.)

(1) A special jealousy should, he urged, be exercised over personal religion. (2) Ministers who call themselves Evangelical, ought to be specially careful that they do not compromise their principles and damage their testimony, by vain attempts to conciliate the world.

This is a great danger in these days. It is a sunken rock, on which I fear many are striking, and doing themselves immense harm. The plausible pretext of making our services more attractive, and cutting the ground from under the feet of Ritualists, too often induces Evangelical ministers to do things which they had far better let alone. Church decorations, church music, and a semi-histrionic mode of going through church worship, are things which I suggest that we must watch most narrowly, and keep them at arm's length. They are points on which we must take heed that we do not let in the Pope and the devil.

These things, we may be sure, do no real good. They may seem to please the world, and have a "show of wisdom," but they never convert the world and make the world believe. We had far better leave them alone. Some Evangelical clergymen, I suspect, have begun flittering and tampering with these things with the best intentions, and have ended by losing their own characters, disgusting their true believing hearers, making themselves miserable, and going out of the world under a cloud.

Oh, no! my reverend brethren, we cannot be too jealous in these days about the slightest departure from the faith once delivered to the saints, and from the worship handed down to us by the Reformers. We cannot be too careful to add nothing to, and take nothing away from, the simplicity of the Gospel, and to do nothing in our worship which seems to cast the slightest reflection on Evangelical principles. "A little leaven leaveneth the whole lump." "Take heed and beware of the leaven of the Pharisees and Sadducees." (Gal. v. 9; Matt. xvi. 6.)

Let us mark the testimony of Scripture on this subject. The Epistle to the Galatians in the inspired hand-book for these times. Mark how in that Epistle St. Paul declares, "Though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Mark how he repeats it, "As we said before, so we say again, If any man preach any other Gospel than that ye have received, let him be accursed." Mark how he tells us that "when he came to Antioch he withstood Peter to the face, because he was to be blamed." Mark how he says to the Galatians, "Ye observe days and months, and times, and years." And then comes the solemn and weighty remark which ought to ring in the ears of many, "I am afraid of you." (Gal. v. 9; ii. 11; iv. 10, 11.)

Let us carefully observe how little good they do who attempt to mix up Evangelical preaching and a Ritual ceremonial. Little did I say?—they do no good at all! The world is never won by trimming, and compromising, by facing both ways, and trying to please all. The cross of Christ is never made more acceptable by sawing off its corners, or by polishing, varnishing, and adorning it. Processions and banners, and flowers and crosses, and elaborate services, and beautiful vestments, may please children and weak-minded people. But they never helped forward heart-conversion and heart-sanctification, and they never will. Scores of English clergymen, I strongly suspect, have found out too late that St. Paul's words are deeply true, when he says, "It is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." (Heb. xiii. 9.)

I grant freely that we have need of much patience in these times. No doubt it is very provoking to be twitted with the nakedness, poverty, and meagreness (so called) of Evangelical worship. It is very annoying to see our younger members slipping away to churches where there are processions, banners, flowers, incense, and a thoroughly histrionic and gorgeous ceremonial. It is vexing to hear them say, that "they feel so much better after these services." But none of these things must move us. "He that believeth shall not make haste." The end will never justify illicit means. Let us never leave the high ground of principle under any false pressure, from whatever side it may come. Let us hold on our way and be jealously sensitive of any departure from simplicity. Popularity obtained by pandering to the senses of our hearers is not worth anything. Worshippers who are not content with the Bible, the cross of Christ, simple prayers and simple praise, are worshippers of little value. It is useless to try to please them, because their spiritual taste is diseased.

Let us remember not least, the enormous injury which we may do to souls if we once allow ourselves to depart in the least degree from the simplicity of the Gospel, either in our doctrine or in our worship. We can estimate the shipwrecks that might occur in a single night, and the lives that might be lost, if a lighthouse keeper dared to alter but a little the colour of his light? Who can estimate the deaths that might take place in a town, if the chemist took on himself to depart but a little from the doctor's prescription? Who can estimate the wholesale misery that might be caused in a war, by maps a little wrong and charts a little incorrect? Who can estimate these things? Then perhaps you may have some idea of the spiritual harm that you may do by departing in the slightest degree from the Scriptural proportions of the Gospel, or by trying to catch the world by dressing simple old Evangelical religion in new clothes.

I suggest, finally, that we must not allow Evangelical religion to be thrust out of the Church of England without a struggle.

It is a religion which is worth a struggle; for it can point to works which no other school in the Church of England has ever equalled. In this matter we fear no comparison if honestly and fairly made. We say boldly that both abroad and at home no Churchmen have done so much good to souls as those who are called Evangelical. What Sierra Leone can the Ritualists place before us as the result of their system? What Tinnevelly bears testimony to the truth of their school? What manufacturing towns have they rescued from semi-heathenism? What mining districts have they Christianised? What teeming populations of poor in our large cities can they point to as evangelised by their agencies? We boldly challenge a reply. Let then come forward and name them. In the day when Evangelical religion is cast out of the Church of England, the usefulness of the Church is ended and gone. Nothing gives the Church of England such power and influence as genuine, well-worked, well-administered Evangelical religion.

But it is a religion that can only be preserved amongst us just now, I am persuaded, by a great effort and a mighty struggle. For our nation's sake, for out children's sake, for the world's sake, for the honour and glory of our God, let us gird up the loins of our minds and resolve that the struggle shall be made.

It is a struggle, we can honestly call the world to witness, which is not one of our seeking. The controversy is thrust upon us, whether we like it or not. We are driven to a painful dilemma. We must either sit by in silence, like sneaks and cowards, and let the Church of England be unprotestantized and reunited with Rome; or else

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we must basely desert the dear old Church and let traitors work their will; or else we must look the danger manfully in the face, and *fight*! Our fight, of course, is to be carried on with the same word that Cranmer, Latimer, and Ridley fought with, and not with carnal weapons. But as they did, so must we do we do: we must stand up and fight. Yes! even if a secession of our antagonists is the consequence, we must not shink from fighting. Let every man go to the place that suits him best. Let Papists join the Pope, and Romanists retire to Rome. But if we want our Church to continue Protestant and Evangelical, we must not be afraid to fight. There are times when there is a mine of deep meaning in our Lord's word, "He that hath no sword, let him sell his garment, and buy one." (Luke xxii. 36.) To such times we have come.

Can any man in this room doubt what is the path of duty? I trust not one. Can any one think that we ought to let the matter alone, retire tamely to our parishes, creep into our homes, resolve to have nothing to do with "that nasty controversy," allow the enemy to advance unopposed, permit judgment to go against us by default? I trust there is no such man in this room. Will any one say that we ought to strike our flag, spike our guns, desert the Church of England, become Popish again, or not?" I trust our common cry will be. No surrender! No compromise! No disgraceful peace!

Union and organization of all Protestant and Evangelical Churchmen; hearty co-operation with a central body like the Church Association; untiring exposure of the Popish dealing of our antagonists by the pulpit, the platform, and the press; prosecution wherever there is a reasonable hope of success; appeals to Parliament for declarative statutes and reform of our ecclesiastical courts; bold, decided, prompt action the moment any emergency requires, these are weapons we ought to wield untiringly, unflinchingly, be the sacrifice and cost what it may. But once more I say, "No surrender, no compromise, no disgraceful peace."

Let us, then, my brethren, leave this room determined to "contend earnestly for the faith." By preaching and by praying, by pulpit and by platform, by pen and by tongue, by printing, and by speaking, let us labour to maintain Evangelical religion within the Church of England, and to resist the enemies which we see around us. We are not weak if we stand together and act together. God Himself has not forsaken us, and truth is on our side. But be the issue of the conflict what it may, let us nail our colours to the mast; and if need be, go down with our colours flying. Led us only settle it deeply in our minds, that without Protestant and Evangelical principles a Church is as useless as a well without water; and that when the Church of England becomes Popish, it will be a Church not worth preserving."

PASSENGERS ARRIVED.

Per P. and O. Co.'s Str. *Rangoon*, Jan. 24th:

From Southampton.—Mr. and Mrs. T. Whitmore, Mrs. M. Nicholl & 2 children, Mr. E. A. Wheatley, Mr. S. Spencer, Mr. R. Wilbye, Mr. T. Guylee, Mr. J. Vale, Mr. T. Coates, Mr. T. Clarke, Mr. J. Muars, Mr. A. Messon, Mr. R. Crawshaw, Mr. A. Bristow, Mr. T. Chilton, Mr. W. Gott, Mr. W. Martin, Mr. J. Marsh, Mr. W. Mongston, Mr. J. Mongston, Mr. J. Love, Mr. J. W. Jacobs, Mr. J. J. Terrell, Mr. H. Hudgell, Mr. and Mrs. Tycehurst, Mr. J. W. Brown, Mr. A. Acton, Mr. P. McKay, Mrs. Rice, Miss Corke, Mrs. H. Wright.

From Marseilles.—Mr. and Mrs. Hoare, Mr. R. Rouse, Mr. and Mrs Bosanquet, Mr. and Mrs. Dods, Rev. Mr. Cooke, Sister Mevis, Sister Bermano, Sister Giesson, Sister Quilvy, Sister Quinn, Rev. R. Stothert, Mr. McCulloch, Mr. H. John, Mr. Westendarp, Mr. J. Windle, Mr. Richardson, Mr. W. T. Waters, Mr. Watson, Mr. Lee, Mr. Bodoano.

From Suez.—Hon. H. S Maine, Mr. Muller, Mr. and Mrs. Browne, Mr. G. Sibley, Capt. P. W. Powlett.

PASSENGERS SAILED.

Per P. & O. Co.'s Str. Carnatic, 29th:

For Southampton.—Major and Mr. Bush and child; Mr. Ball and 2 children; Mr. Abott; Mr. A. Taylor and 3 children; Miss La Toache; Mr. Hebbert and child; Mrs. Jacobs and 2 children; Mrs. Wheatley and child; Mrs. Brown; Mrs. Harcourt and 2 children; Mr. and Mrs. E. Gawne and child; Mr. and Mrs. Minet; Lieut. H. N. Reeves, Mr. Andry, Mr. Cocx, Mrs. Blackwell.

For Marseilles.—Mr. and Mrs. D. Macpherson and child; Mr. H. E. M. Impey; Mr. and Mrs. Ormiston and 2 children; Capt. C. R. Mathews; Major Darling. Mr. and Mrs. Ligg.

For Suez.—Mr. and Mrs. Glover; Mr. N. McNicol.

For Malta.—Mr. and Mrs. Edgerton and 2 children; Colonel Conybeare, R. A.

DOMESTIC OCCURRENCES.

BIRTH.

WATSON—January 21st, at Malabar Hill, Mrs. D. Watson of a daughter.

MARRIAGES.

GREIG—STARKEY—January 18th, at Christ Church, Byculla, by the G. C. Reynell, Piercey Greig, Esq. 9th, Regt. N. I., 4th son of John Glainie, Greig Esq., LL. D. of Walthamston, to Fanny, daughter of W. Starkey, Esq., Moody Hall, Chesshire.

CLARKE—SOUTER—January 18th, at St. Mary's Church, Poona, by the Rev. W. L. Eames, assisted by the Rev. A. Polehampton, Ray Templer Clarke, Esq., Captain Bombay Staff Corps, to Annie, youngest daughter of the late Captain Souter, H. M.'s 44th Regiment.

ADDIS—GLASS—January 20th, at Christ Church, Byculla, Bombay, by the Rev. G. C. Reynell, W. J. Addis C. E. to Maria Elizabeth, widow of the late, A. J. Glass Esq.

BEASLEY—MAGRATH—January 23rd, at Christ Church, Kamptee, by the Rev. A. Taylor, M. A. George T. Beasley. Lieut. H. M. 102nd Royal Madras Fusiliers, to Emily Josephine Amy, youngest daughter of Captain C. D. Magrath, Madras Commissariat.—No cards.

HERVEY—BENNEIT—January 30th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Albert Frederic Augustus Hervey, Government Telegraph Department, to Eliza, daughter of E. L. Bennett, Esq.

DEATHS.

FINCH—January 23rd, at Kurrar, in the Satara Districts, of bronchitis, Adeline Jane, the beloved daughter of Captain Finch, R. E., aged 3 years.

FIRTH—January 29th, at Byculla, Maria Jane, the beloved wife of John Firth, Esq., aged 41 years.

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THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School held in the Freemason's Hall, Jamgaon. A large house with extensive grounds, and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

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From the success which has hitherto attended the D School already established, the Committee have eve confidence that this fresh undertaking will meet w adequate support, feeling assured, as they do, that ev care will be taken of, and comfort provided for the pupi and that they will receive a sound moral, and religio training as well as a good secular education. The Co mittee earnestly trust that their endeavours thus provide what has long been felt as an urgent want w meet with a hearty responce on the part of parents.

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